

## The Latter-Day Saints

## MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH

UNTO THE CHURCHES.—Rev. II. 7.

No. 42, Vol. XIV. Saturday, December 11, 1852. Price One Penny.

A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS;  
ALSO, OF THE HEAVENS AND EARTH.

BY ELDER ORSON PRATT.

DELIVERED AT THE TABERNACLE, IN GREAT SALT LAKE CITY, JULY 25, 1852.

EXPEDITED BY G. D. WATT.

(From the Deseret News.)

(Concluded from page 646.)

In order to show you the dire effects of the fall, it is not only necessary to say that old father Adam has experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you, and I, and every man, and woman, and child, have got to undergo that penalty; it will be inflicted upon us, and thus will the law of God be magnified. His words fulfilled, and justice have its demands. It is not because of our sins, that we die; it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? we had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men

of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new that will relieve the posterity of Adam from this awful calamity? They have not done it yet. Dr. Brandreth recommended his medicine for all kinds of diseases, and even it was said that steam-boats were propelled by its power; but it made no man immortal; it did not save one man; and it is doubtful in the extreme—it is certain that no man in this mortality has ever discovered that medicine which will relieve us from these awful effects transmitted from father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man; it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California, or the treasures of India. What is it, and how discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercises both attributes, and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discover-

ed this wonderful remedy to preserve mankind from the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs: when the body has got back into the dust, and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells Death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live for ever, and gaze upon His glory, and dwell in His presence.

This great Redeemer is stronger than Death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way, and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the First-born of every creature, holding the birthright over every creature He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life: says he, Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the present time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters: let thy justice be magnified and made honourable; here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception. This is the way that justice is magnified and made honourable, and none of the creations of the Almighty has complain of Him, that He has not answered the ends of justice; no intelligent being can say, You have deviated from your words. Justice has had its demands in the penalties that were inflicted upon the Son of God, so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now

understand me correctly. If there are any strangers present that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of father Adam is concerned, you and I will have to suffer death; and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. But, says one, where I came from they tell me I ought to repent for the original sin. I care not what they tell you, you will be redeemed from the original sin with no works on your part whatever. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of this earth. This is the kind of universal redemption the "Mormons" believe in, though in one sense of the word, it is a different kind of universal redemption from that which the nations have been in the habit of having. We believe in the universal redemption of all the children of Adam into the presence of God, so far as the sins of Adam are concerned. They will obtain a universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blaspheming the name of the Lord, we shall as sure come up again as we go down there. This is free grace without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? You have now got into a condition that you know good and evil by experience, and I will give you a law adapted to your capacity, says the Lord, and I now command you, that you shall not do evil.

What is the penalty? Second death. What is that? After you have been redeemed from the grave, and come

into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence—body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment—a becoming dead to the things of righteousness; and as I have already remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds, and place millions of beings there that are dead to righteousness, and how long will it be before they make a perfect hell of it? they would make a hell of any heaven the Lord ever made. It is the second death,—the penalty attached to the commandment given to the posterity of Adam, viz., *You shall cease to do evil*; for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power, saith the Lord.

But, says one, He is so merciful, that He would not inflict such a penalty upon us. Have you ever seen a man that has escaped from the first death? or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for 6000 years past? Now, if the Lord has been punctual to make every man, woman, and child suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law; so will He in the second, and there is no escape. Says one, is there no escape? No; not so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remain a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions; but it is different from the redemption from the original sin of Adam. The

redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature,—universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it requires a little work. But what are the works? Jesus Christ, through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the Gift of the Holy Ghost, by the laying on of hands, and continue humble and meek, and prayerful, until you go down to your graves: and on these conditions, Jesus will plead for you before the Father, and say, Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do—and now Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome and sit down with thee on thy throne; and may they be crowned, with all the sanctified, with immortality and eternal life, no more to be cast away.

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes. He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple, so simple and easy that many step over it and say, O, that is of no consequence, it is of no avail, it will do no good to be baptized in water. But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men, they might have had some excuse; but as it is, they have none: all you have got to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying, Father, I will cease from this time henceforth to sin, and will work the works of righteousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism, and thus cast off the old man, with his deeds, and henceforth live in newness of life. If you will do this, you will just as sure be redeemed from your own sins, and the pen-



ality thereof, and be lifted up to dwell in the presence of God, as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and by and bye death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you fall asleep in peace, having made sure your salvation, and having done your duty well, like those we are preaching the funeral sermon of this morning; and thus you will fall asleep, with a full assurance that you will come up, in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have kept the faith, I have fought the good fight, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give to me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "*that day*"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns—crowns of rejoicing—kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life, tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has

made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in the first chapter of his Revelations to the Churches in his day, and represents the Saints to be Kings and Priests; he says, "Christ hath made us Kings and Priests unto God and His Father;" and this too, while in this life.

In another place he speaks of those who are dead—about their singing a new song: "And they sung a new song, saying, Thou hast redeemed us by thy blood, out of every nation, people, and tongue; and hast made us unto our God Kings and Priests." Here then we find, from the first chapter, that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou hast made us Kings and Priests. Now we see the reason why they are to wear crowns, for they will be made Kings and Priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle.

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, or for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations—over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations: if there are kings you may depend upon it they will have kingdoms under



their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated to all eternity. Is our God so narrow and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and Priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it to all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment, and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance: we will see if he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be a shadowy existence, like the god that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

We will go back to the creation. The first account we have of the earth, it was

enveloped in a mass of waters; it was called forth from the womb of liquid elements. Here was the first birth of our creation,—the waters rolled back, and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births; being first encompassed in a flood of mighty waters, it burst forth from them, and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism, or immersion of the earth in water, as a justifying ordinance. Said he to Noah, Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face. The fountains of the great deep, and the windows on high, were opened, and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the beginning. The waters were assuaged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood; and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the Prophet Malachi, "Behold, the day cometh that shall burn as an oven, &c." A complete purification is again to come upon the earth, and that,

ten, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away: so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled:—"Behold, the heavens shall vanish away like smoke, and the earth wax old like a garment," &c. When the earth waxes old, and has filled the measure of its creation, and all things have been done according to the mind and will of God, He will say to the earth, Die. What will be its death? Will it be drowned? No: it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fervent heat, and the hills are to be made like wax before the Lord. Will the earth be annihilated? No, there is not such a word in all His revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns, who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian follies, that the elements and every thing else are to be completely swept out of existence; the Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. Every chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the apostle John says, All things must become new; and he tells us the time when: it is to be after the millennium. This passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made pre-

cisely like this earth? No; but as this earth was before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end; don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is a new earth made wherein dwells righteousness, and blessed are ye, for ye shall inhabit it. "Blessed are the meek," says our Saviour, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints have been driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? they are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. But don't be so fast, says one, don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres, upon the surface of the globe? Will this accommodate all the inhabitants after the resurrection? Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth as an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Whe-

see the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years, and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast amount of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth; how much land would they receive? We answer, they would receive over 180 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturalist and the botanist want, and some to spare.

What would be done with the spare portions? Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with seven-fold intensity in the next world, governed by the law of God; there will be no corruptions nor in-

fringements upon one another's rights. Will not a man have his own family? Yes; he will also have his own mansion and farm, his own sons and daughters. And what else? Why, the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected Saints after it is made new.

And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know; and thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and Priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love Him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and He shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inhabit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

#### QUARTERLY CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTERDAY-SAINTS IN AUSTRALIA.

HELD IN THE SAINTS' MEETING ROOM, CAMPBELL STREET, SYDNEY, ON THE 3RD, 4TH, 5TH,  
AND 6TH OF JULY, 1852.

We have received communications from Australia up to the 14th July; including the Minutes of the Quarterly Conference

held during four days as above. Elder C. W. Wandell, President. Conscious that our readers will feel a



degree of satisfaction in learning of the progress of the truth in the land of gold, we cheerfully lay before them a digest of the intelligence which has come to hand.

In the latter end of June, Elder John Murdoch left Australia for Salt Lake Valley, via California.

At the Conference, Sydney Branch was represented in good condition, having good prospects; it consisted of 47 members, including officers. Elders Jones and Mc Carty had been labouring in Maitland about three weeks, during which time, the former had baptized one, and the latter two: prospects were cheering for a good work being done there. The Conference was informed by letter from Priest Watson, that he had safely arrived at Melbourne. Elder Baxter was appointed on a mission to Melbourne. It appears that there were at the Conference, five Elders and two Priests entirely devoted to the ministry. There was a Sunday School in connection with the Sydney Branch. One person was baptized and several ordained during the Conference. A number of resolutions were passed, the substance of which is as follows:—

That we sustain the First Presidency in Zion, the Quorum of the Twelve, the General Authorities of the Church, the Elders engaged on missions to the nations, and Elder Wandell as President of the Church in the Australian colonies; and that we uphold them by our faith and confidence, praying our Father in heaven to sustain them by His power, counsel them by His Spirit, and enable them to bear off the Kingdom of God victoriously before this generation.

That we will, by God's help, do all that we can to spread the Gospel abroad among these colonies; believing that a great work will eventually be done here, though retarded at present by the gold fever.

That as many of us, as can, consistently with other duties, will devote all our time, talents, and energies to the preaching of the Gospel; feeling assured in our hearts that no sacrifice is too great for the Truth, no labour more honourable than the work of the ministry; none other that will eventually gain us a crown of unfading glory, and secure to us and our fellow-creatures an inheritance in the celestial Kingdom of God.

That though we are but partially informed of the causes that led to the departure from Great Salt Lake Valley, of certain civil and judicial appointees of the American government, yet we rejoice to know that they found Utah no place for soul-less lawyers and corrupt-hearted politicians; and we feel assured that His Excellency Gov. Brigham Young, the honourable Legislature, and all our brethren of the Territory of Utah, received and treated the said appointees in an honourable and proper manner; and that the true reason of their leaving was because they found the Saints there a virtuous people, having too much good sense to be fleeced by them.

That we earnestly recommend the "Word of Wisdom" to the notice of the Saints, and that we strongly disapprove the use of intoxicating drinks.

That we earnestly desire the prayers of all Saints for the success of this mission.

We are informed that such was the harmony and good feeling of the Conference that every motion was carried by acclamation.

---

### The Latter-day Saints' Millennial Star.

---

SATURDAY, DECEMBER 11, 1852.

PROGRESS OF THE KINGDOM OF GOD IN DESERET AND VARIOUS NATIONS.—We presume the present Number of the *Star* will afford considerable gratification to the Saints, containing as it does, valuable and interesting matter pertaining to the work of God, from widely distant countries of the earth.

We have not received any *Deseret News* yet by the last month's mail; we know not where they are detained; but the Saints no doubt will be cheered and strengthened by the intelligence of the favourable state of affairs in Utah, and the safe arrival of the emigration, especially those who went from England through the instrumentality of the "Perpetual Emigrating Fund," which will be learnt by a perusal of the communications from Elders F. D. Richards and G. A. Smith. The "abundant entrance" into the Salt Lake Valley, which was ministered to the poor Saints on their arrival

there, will cause feelings of holy joy and gratitude to thrill the bosoms of the Saints who are now in Babylonish bondage.

The conclusion of Elder O. Pratt's able "General Funeral Sermon" occupies no small or insignificant portion of our pages, and will, we feel assured, be perused by our numerous and intelligent readers with much pleasure and profit.

The Elders in Scandinavia have had "lively times" from the first commencement of the preaching of the Gospel in those countries. Denmark gave them rather a warm reception; Sweden received them in the true "Anti-Mormon" style; and Norway is not a whit behind Sweden; stripes and imprisonment appear to be the order of the day to preachers of the Everlasting Gospel in that country. We are glad to hear, nevertheless, that the work of God is onward; and though Satan is so jealous of his usurped dominion as to incite his followers to physical force in order to sustain it, and prevent its overthrow, yet we feel confident their sturdiest efforts will not stay the progress of Truth, which must go forth conquering and to conquer; nor hinder the building up of the kingdom of God, which must increase in power and dominion until it fill the whole earth.

We are happy to learn of the introduction of the Gospel in the Birman empire, through the instrumentality of the Calcutta mission. The old adage says, "It is an ill wind that blows nobody any good," and so it appears in this instance, for through the hostilities which have arisen between the British and Birman governments, an opening has providentially presented itself for the preaching of the fulness of the Everlasting Gospel to the inhabitants of Birmah; and thus does the Almighty cause the anger and wrath of man to praise Him, and become subservient to the accomplishment of His purposes of salvation and redemption. We are for peace; the Gospel offers peace to all men; and though it is through war that an opportunity has occurred for the Gospel to be offered to Birmah, yet we hope that the words of brothers McCune and Adams will sink deep into the hearts of many honest-hearted Burmese, and that not many years will elapse before thousands will arise in that land and testify that the war with Britain was the advent of peace and salvation to their souls.

Elder Willes's zeal and diligence in propagating the truth and extending the Redeemer's kingdom on every side in the east, as opportunities appear, is worthy of all commendation.

Last, but not least, we notice the precious intelligence from the "land of Ophir." It is satisfactory to hear that the god of this world (gold), even in his own dominions, is not possessed of charms so supremely fascinating as to engage the attention of all so completely as to draw their minds from searching after the true, imperishable riches of eternal life. The spirit manifested in the Conference at Sydney, according to the minutes, is particularly pleasing to us; their adoption of the Word of Wisdom, the desire and determination to extend the work of God on every hand, and the passing of motions laid before the Conference not only by unanimity but by "acclamation," are in keeping with the spirit and feeling that reign in Zion. We will venture to promise, in the name of the British Saints, that the brethren and sisters in Australia will be liberally remembered before the throne of grace; and we trust that the fifty Saints there will be favoured with the blessing of the Lord upon their efforts, that their numbers may gradually and rapidly increase, until every nook and corner of Australia shall reverberate with the Gospel tidings, and tens of thousands of grateful Saints raise their swelling anthems of praise and thanksgiving to the eternal King of heaven and earth.

**ORGANIZATIONS AND APPOINTMENTS.**—In consulting the general interests of the Church of Christ in the British Isles, and with an earnest desire for its continued

prosperity, we have ordained the following organisations and appointments, to take effect on and after the first day of January, 1853:—

That the Kilmarnock, Irvine, Ayr, Saltcoats, Maybole and Girvan, Craigmark, Galston, and Stewart Branches of the Glasgow Conference, be organized into a Conference, and called the Kilmarnock Conference, over which Elder Joseph Booth, now labouring in the Dundee Conference, is appointed to preside.

That the Bath, Trowbridge, Steeple-Ashton, Burbage, Charlcoott, West-Lavington, Easterton, Chilverel, Devizes, Warminster, Chalford, Melksham, Marshfield, and Frome Branches of the South Conference, be organized into a Conference, and called the Wiltshire Conference, over which Elder John Barker, now labouring in the Newcastle-on-Tyne Conference, is appointed to preside.

Elder Dorr P. Curtis, now labouring in the South Conference, is appointed to the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder Andrew Ferguson, now labouring in Scotland, is appointed to succeed Elder James McNaughtan in the Presidency of the Dundee Conference.

Elder Wm. McGhie, President of the Newcastle-on-Tyne Conference, is appointed to succeed Elder George Kendall in the Presidency of the Derbyshire Conference.

Elder Thomas Squires, President of the Reading Conference, is appointed to succeed Elder McGhie in the Presidency of the Newcastle-on-Tyne Conference.

Elder Wm. G. Mills, President of the Land's End Conference, is appointed to succeed Elder Squires in the Presidency of the Reading Conference.

Elder Joseph Hall, now labouring in the Derbyshire Conference, is appointed to succeed Elder Mills in the Presidency of the Land's End Conference.

Elder Robert Menzies, President of the Bradford Conference, is appointed to succeed Elder J. W. Young in the Presidency of the Preston Conference.

Elder John Albiston, President of the Sheffield Conference, is appointed to succeed Elder Menzies in the Presidency of the Bradford Conference.

Elder Graham Douglas, now labouring in the Warwickshire Conference, is appointed to succeed Elder Speakman in the Presidency of that Conference.

Elder George Bramwell, now labouring in the Cambridgeshire Conference, is appointed to succeed Elder Roston in the Presidency of the Southampton Conference.

Elder Charles Derry, President of the Shropshire Conference, is appointed to succeed Elder John Carmichael in the Presidency of the Lincolnshire Conference.

Elder John O. Angus, President of the Leicestershire Conference, is appointed to succeed Elder Charles Derry in the Presidency of the Shropshire Conference.

Elder Edward Sutherland has our approbation in visiting his family for a little season.

Elder Gilbert Clements, President of the Belfast Conference, is appointed to succeed Elder Edward Sutherland in the Presidency of the Work in Dublin.

Elder Thomas Lyon, now labouring in Scotland, is appointed to succeed Elder Clements in the Presidency of the Belfast Conference.

Elder Thomas Ord, now labouring in the Belfast Conference, is appointed to succeed Elder R. G. Fraser in the Presidency of the Londonderry Branch.

Elder James Works, now labouring in the Sheffield Conference, is appointed to labour in the Warwickshire Conference.

Elder John W. Hain, now labouring in the Dorsetshire Conference, is appointed to labour in the Sheffield Conference.

Elder G. D. Keaton is appointed on a Mission to Italy, to labour under the direction of Elder Jabez Woodard, President of the Italian Mission.

It is advisable that Elders Lyon, Bramwell, Hall, Barker, and Ord, repair immediately to their appointed fields of labour.

Other vacancies will be filled, and appointments made from time to time as the spirit of wisdom may direct.

S. W. RICHARDS, } President of the C. J. C. of  
I. D. S. in the British Isles.



SAFE ARRIVAL IN SALT LAKE VALLEY OF THE SAINTS EMIGRATED  
BY THE P. E. FUND.

EXTRACT OF A LETTER FROM ELDER F. D. RICHARDS.

Dear Brother Samuel, — While kind Providence appoints me a residence in this most delightful abode of the Saints, and determines your position at the same time, so far distant, I feel it my duty, as well as a high privilege, to communicate with you from time to time, to inform you of our family welfare, as well as the general items in which you are deeply interested.

The present and a short time past have been a season in which treasures of knowledge have been poured out upon God's people in Zion, and the same will be felt mightily unto the ends of the earth, in propelling the work of the latter-days.

The company of Elders who are now two weeks gone on the plains eastward, as well as the company which is to start westward soon after Conference, will, ere they return, shake the nations with the power of the Holy Spirit, administered in the authority of the Holy Priesthood. The truth is indeed dealt out in heavy doses, by the Giver of life, to a diseased world, as you and the British Saints will more fully realize by and bye. I thank our heavenly Father always in my prayers, for the riches of His grace, and the liberality of His Holy Spirit, revealed upon you, as the *Stars* and letters by September mail, which arrived on the 26th inst., abundantly testify; and I need not assure you that you are constantly upheld and blessed with the prayers of those which are most desirable in the Church. The Lord enable you to magnify your calling in all purity and faithfulness, and do much for the gathering of that people.

Captain Smoot arrived here on the 3rd inst., and was escorted in by Presidents B. Young and W. Richards, and many others, with the band. I had the gratification of taking Brother Willard, of the Presidency, my father and mother, and a portion of my own family, in my carriage to join the convoy. Several officers of the municipality, and military, attended in the escort; and when they passed up and down the line of wagons, many eyes were filled with tears, all faces were filled with smiles,

Great Salt Lake city, September 30, 1853.

the commingled expression of the overflowing gladness of their hearts. The band and distinguished personages taking their places at the head of the line, the company proceeded from the mouth of the kanyon, past the Temple block, to Union Square, where the company coralled, being honoured with most melodious music by the brass band, the roaring of artillery, and above all, the blest welcome of inspiration by the Prophet Brigham addressing them in the way of life, peace, and salvation.

The arrival of this company of Saints from England created a general sensation in the community, and was an occasion that will long be remembered in Zion with an abiding interest. The skilful and very successful manner in which Elder Smoot discharged the duties of that sacred trust, reflects great credit on himself, and affords me superlative pleasure that those measures which you aided me in devising, met with so successful an issue in this first important experiment of bringing out Saints by the "Perpetual Emigrating Fund."

Another item for the month is, that on the 22nd, Elder Orson Hyde, President of the Twelve, arrived in the Valley, making eight of that Council here. Elders P. P. Pratt, A. Lyman, and C. C. Rich, are expected here by the 1st December, when the Twelve will be once more together, excepting Elder Orson Pratt, who is now gone to Washington.

These Elders named in the *Deseret News Extra* accompanying, and who were destined eastward from this place, left on or about the 15th.

The weather has been mostly very pleasant, one or two light rains which have turned the weather cooler, and some thereby have been taken down with cholera-morbus.

During the present month, the companies who were on the plains, have been pouring in in almost incessant streams, and report a comfortable supply of food for the teams. By latest accounts, captain E. B. Kelsey's company, and captain De La Mare's, (which contains the sugar machinery,) are

together, and are near Bridger. Twenty-three yoke of cattle, and a load of flour, have left this week, in charge of Joseph Horne and A. O. Smoot, to aid them in. They are the rear companies of our emigration. Brothers Russell, Coward, Rodgers, Robbins, Ross, and Dunbar, have arrived.

This liberal accession to the strength of Zion, will greatly improve all the settlements, and probably establish a permanent one on Green river.

Immediately after the 6th of October Conference, brother Erastus Snow and I expect to leave for Iron county, and shall probably take with us brothers G. A. Smith and Albert Carrington, with the

goods which are now in captain Kelsey's company, having for our purpose to visit the iron and coal region, and take hold of the subject of iron making, in as efficient a manner as possible. I shall probably be gone until the sitting of the Legislature, when my presence will be required here.

The many things connected with the arranging of business affairs, are the reason why I do not write more to my friends in England. Though in Zion, I am still your fellow-servant, and desire a becoming remembrance to the British Saints.

F. D. RICHARDS.

S. W. Richards.

### PROSPERITY OF UTAH COUNTY, UTAH TERRITORY.

LETTER FROM ELDER G. A. SMITH.—COMMENCEMENT OF BUILDINGS FOR THE MANUFACTURE OF BEET SUGAR.—DISCOVERY OF ANOTHER VEIN OF COAL.

City of Provo, Sept. 27th, 1852.

President Samuel W. Richards.—I have been for years in the habit of writing to the President of the British Conferences; but for the last three months have neglected to do so in consequence of an unusual press of business.

I was appointed by the Presidency of the Church to preside over the Saints in Utah county, which is the second in population in the Territory.

The settlements extend in this county a distance of about fifty miles. The different Branches are known as Mountainville, Lehi city, American Fork, Battle creek, Provo city, Springville, Palmyra city, Payson, and Summitville.

Considering the time it has been settled, and the number of inhabitants, Utah is one of the most flourishing counties in the world.

In counting the number of families at this place, we have not enumerated those who are continually arriving this summer from the East and other places.

Provo contains over two hundred families, three saw mills, one grist mill, one shingle machine propelled by water, one carding machine and fulling mill, and one manufactory of brown earthenware. There is also a turning lathe for turning wooden bowls, one thrashing machine propelled by water power, and two cabinet shops. A meeting house, eighty feet by forty-seven, to be finished with gal-

lery and steeple tower, has been commenced.

Last week I let the brethren who are new comers, have fifty town lots, which cost them only the expense of recording and surveying—one dollar and a half each.

The company for manufacturing Beet Sugar have commenced the erection, at this place, of a building, sixty-four feet long by fifty-two feet wide, designed for a factory.

Bishop Blackburn is about finishing a tithing-house, thirty-six feet long by twenty-four wide, two stories high, with good cellars underneath.

A great many brethren are continually passing this place to the more southern settlements.

A new coal vein has been discovered in Iron county, five feet thick, and about one mile nearer the iron works than any heretofore found.

On Friday next, the first day of October, there will be a Conference held at this place, to hold three days.

Provo river affords a great amount of water power for machinery. We occasionally get a taste of trout from Utah Lake, which are very fine.

There are two grist mills on American fork, and one at Springville. There is one saw mill at Mountainville, one on Hobble creek, one on Spanish fork, and one now building on Pateetneet creek.

In Springville there is a School-house building, forty-three feet by twenty-seven, two stories high. School-houses have been erected in almost every neighbourhood.

Friday, Sept. 17th, snow fell on the mountains, while it rained in the vallies.

Bishop Felt, with some others, is organising companies in Salt Lake city, for the purpose of strengthening the outer or new counties.

I am full of business at present, but I shall try to write to you every month. I remain as ever, your brother in the Everlasting Covenant,

G. A. SMITH.

P. S.—The brethren from the States are continually arriving at this and other settlements, as well as a large California emigration to the land of gold.

G. A. S.

## THE TRUTH IN DENMARK AND NORWAY.

EXTRACT OF A LETTER FROM ELDER WILLARD SNOW—SPREAD OF THE TRUTH—BAPTISMS—IMPRISONMENT OF ELDERS, &c.

Copenhagen, Nov. 10th, 1852.

Dear Brother S. W. Richards,—In my last letter, of September 24th, I informed you of the liberation of Elders Fulkman and Aminsen from their imprisonment at Brevig, and the arrival there of President Christian Larson, together with the seven brethren which we sent to their assistance in preaching the Gospel in Norway.

After calling a Council, as I told you, they separated, and went out in different directions, and entered upon their respective missions, and commenced preaching, baptizing from time to time, and continued until about the first of October, during which time the numbers of the disciples increased, so that there must be something near one hundred now in that country.

Brother Olea Olsen had succeeded in opening up a new place, and introducing the Gospel into Onso Parish, near Fredrickstadt, where he had baptized nine persons, and many stood ready to enter in at the strait gate, when he was prohibited or forbidden by the magistrate from baptizing, or administering the Sacrament. Brother Olsen, manifesting an inclination to continue preaching and baptizing, was arrested and imprisoned, and has remained in prison ever since, though he has been examined before the court several times. Brother Johnson, the presiding Elder of the Branch at Fredrickstadt, was next tried, and forbidden to administer the ordinance of Baptism, or the Sacrament, under penalty of a heavy fine of ten Danish dollars for each offence. After this the brethren and

sisters were examined, who all had the pleasure of testifying, before the authorities, that their sins were washed away by baptism; but I have not learned whether any of them have been imprisoned for being baptized; probably the administering of the ordinance is considered a greater sin than the receiving of it.

In the meantime the "Amtman"—a superior reverence officer, whom we in America, if we had such an officer, should call Reverend Sheriff or Marshall—went to Christiana, the capital city, and obtained authority to imprison all travelling persons confessing "Mormon" doctrines, until the clergy decide whether it can be acknowledged a religious sect or not.

Accordingly, on the 14th October, brothers J. Fulkman and N. Hanson were seized by the overseer of Onso Parish, and on the 16th, brothers F. Dorns and C. Knudsen were imprisoned in the same place. On the 15th, President C. Larson, captain of the *Zion's Lion*, and S. Larson, were imprisoned in Fredrickstadt, and brother Peter Breckstom soon after in the same place. Brother Dorns has been transported to Fredrickstadt, and brothers Fulkman, Hanson, and Knudsen to Elverhill, to the overseer of Barrough Parish, where brother Olsen is imprisoned; so you see the four last mentioned are all together in Elverhill, and the two brothers Larson, with brothers Dorns and Breckstom, are in Fredrickstadt. Communication with them has been forbidden, neither are they permitted to write to us. They have petitioned the town



judge, who has purchased a copy of all our books.

There was also a petition sent in from Prtisaer, as early as March, for to be formally organized as a Christian Church by the law of the land; but I have just learned from brother Aminsen, of Brevig, that he has learned from a reliable source, that the petition has been acted upon by the Church department, but the documents have been detained at the "Amt office." President C. Larson had determined on presenting a petition to the king, who was at the time in the capital, but one of his sons dying, his departure was accelerated until he was arrested in Fredrickstadt.

The law in Denmark is really much more liberal than in Sweden, as regards religious liberty and worship. I am in hopes that the Sun of righteousness will arise with healing in his wings, and his light shine forth through the fog of Lutheranism, and cause truth finally to triumph in Norway.

All things relating to the affairs of this office and the work of the Lord in this land, move on about as usual. A strong desire to emigrate prevails everywhere among the Saints, and many are receiving the work in different directions in the Conferences, notwithstanding all our persecutions. Brother P. O. Hanson thinks it is getting better times, for there is a place about fifteen or twenty miles from here where the Elders can baptize in open day without endangering their lives.

Not long since, a friend of our people in Bornholm got a severe flogging, as I learn, for standing up for the "Mormons," in the affair of mobbing Elders Svenson and Fulkman, about which I wrote before; and, being a man of some influence and resolution, he has sued the two villains that did it, and recovered a fine of 20 — of one, and the other goes to the workhouse for one year.

I remain your affectionate brother,

WILLARD SNOW.

#### INTRODUCTION OF THE GOSPEL IN THE BIRMAN EMPIRE.

EXTRACT OF A LETTER FROM ELDER WILLIAM WILLES.

2, Jaun Bazaar St., Calcutta, Sept. 4th, 1862.

Beloved President Richards,—Since I last wrote to you, we have opened Birmanah, in consequence of two highly esteemed brethren, who are staff-sergeants in the Arsenal department of the East India Company's army, having been ordered there shortly after the commencement of hostilities; their names are Elder Matthew McCune, and Teacher William Adams, both baptized in this Branch; they are truly faithful and diligent servants of Christ.

They have succeeded in conciliating the Karlu Missionary, Mr. Vinter, who is on the American Baptist mission staff; but Mr. Kincade, his colleague, has acted very rudely and bigotedly.

In consequence of the rains, the attendance at our public meetings here has been very limited. The efforts of our little band are being directed to the spread of the printed word, 1500 copies of English and Bengalee tracts, being at present in the press. How long it will be before we get a press of our own I am not able to say, but we have good hopes of soon succeeding in the accomplishment of this most desirable object, and then the work

will spread with much greater speed, as labour and materials are cheap.

Travelling in India is very slow, and attended with many dangers, which, I presume, for some time will interfere with the spread of the work of the Lord; and when I look at the whole picture, it presents some giant features of difficulty; for both European and Native society are like a "rope of sand." Of course the "rod of iron," being applied, will flog them into shape some time or other.

I am thinking to extend my labours "up country," as there are true and faithful brethren here who can take the helm now, having proven themselves apt scholars in the school of Christ.

We are looking for the harvest now in this locality, among the denizens of the "City of Palaces," as we hope the seed, which was sown when I first arrived, has been germinating during the rains. We sow in tears and reap in joy.

With every desire for your temporal and spiritual welfare, prosperity, and blessing,

I remain, most affectionately,

Yours in Christ Jesus,

WILLIAM WILLES.

## VARIETIES.

AN organized emigration from Chili is going on for the Australian diggings.

QUITE a crusade is being carried on in Rome against Jewish and Protestant Bible reading.

A REVOLUTION has broken out at Buenos Ayres, and Manuel G. Pinta has been named Governor, without opposition or bloodshed.

THE governor and chief justice at Melbourne, Australia, have no servants; servants cannot be obtained; ladies have to wash their own clothes.

THE American papers announce the election of General Franklin Pierce for President of the United States, and Hon. William Rufus King for Vice-president.

GOLD IN FRANCE.—The Paris correspondent of *Lloyd's News* reports the discovery of a rich mine of virgin gold, at La Mott les Bains, department of the Isore.

In the course of a debate in the American Congress, some time since, one Mr. Cullom advised a speaker on the opposite side to "get some glue and stick himself to his seat, and maintain his dignity."

THE late continuous rains, accompanied in some parts with snow, have caused alarming floods and inundations in various parts of the country, much damage being done to property, many buildings being literally overflowed. A scientific person in Dublin, who has kept a rain-gauge for the last thirty years past, calculates the fall of rain, during five recent weeks, at seven and a quarter inches, which far surpasses anything within his experience.

DECLINE IN MORALS.—In the matter of public amusements of all kinds, there is a lamentable disrelish of the intellectual and the improving. Mechanics' Institutes and Literary Societies are not encouraged as they were five-and-twenty years ago. There is a rage for dancing, in public with flashy women who have lost their reputation; for betting upon race-horses; and for smoking sham cigars; when parents and employers give way to such habits, children and servants naturally follow the example.—*News of the World*.

PROSPERITY OF THE SAN BERNARDINO SETTLEMENT.—The Mormon Settlement at San Bernardino was constantly receiving large accessions from the Salt Lake, of men and families, by the superb Southern route. This colony is in a prosperous condition. It bids fair to absorb and direct the business of the southern part of the State. The few resident Americans scattered throughout the lower districts are the most inert, unenterprising, and inefficient representatives of the Anglo-Saxon race in California. The destinies of the South will soon be wrested from their unworthy keeping.—*New York Tribune*.

NAUVOO AS IT IS.—The last time we visited Nauvoo, some time last winter, it was the very picture of desolation. The long table at the hotel had but some half dozen guests seated at it; and as we rambled the deserted streets, and gazed upon the tenantless houses and dilapidated temple, we could not but pity the poor infatuated Mormons, who have been persecuted and driven from their homes, not, we are sorry to say, in every case without cause. The site of Nauvoo is the most beautiful on the Mississippi, and had the Great Yankee Mahomet and his followers acted more prudently, it might now be the loveliest and most flourishing city in the Far West, instead of the desolate and deserted place it is at present.—*Cincinnati (U.S.) Atlas*.

A PREACHER SURPRISED.—A few Sundays since, there occurred rather a curious scene in the parish church of Campsie. A reverend gentleman proceeded to the pulpit to officiate for the Reverend Thomas Monro, the Minister of the parish. Mr. ——— had gone through the usual routine of singing, prayer, &c., had just given out the text, and was commencing his discourse, when a woman got up, and, at the top of her voice, exclaimed:—"Gae hame wi' you, sir, an' learn your lesson (a slight pause); gae hame, I say, an' learn your sermon afore ye come here. We're nae accustomed wi' a man readin' a sermon tae us—we can read ane at hame oursels. Gae hame (louder than before, accompanied with a stamp of her foot)—gae hame an' learn your lesson, like a skuleboy—gae hame, sir!" She went on in this strain for some time, and, it is said, Mr. ——— looked unutterable things.—*Dumbarton Herald*.